

A Mirrhor mete
 for all Mothers, Ma-
 trones, and Maidens, intituled
 the Mirrhor of Mode-
 stie, no lesse profitable and
 pleasant, then neces-
 sarie to bee read
 and practi-
 sed.



Imprinted at London for Ed-
 ward White, at the little
 Northdore of Paules
 at the Signe of
 the Gun.





TO THE RIGHT
vertuous Matrone , and
singuler good Ladie Anne , wife
to the right worshipfull sir

Thomas Lodge knight, E.

Wisheth long life,

and prosperous

estate.



Having a long
tyme deba-
ted with my
self (my very
good Lady)
after the co-
pie of this
Bamphlete

was come into my handes , too
whom I might best dedicate the

A.ii,

same,

The Epistle

same, your L. at laste came to my remembraunce, as the Ladie too whom I did knowe my self to be so greatly beholden, by many receiued courtesies, that I could not but confesse my self bound to be mindfull of requitall, to the vttermoste of my power, and therefore notyng the title that it beareth, beyng the Mirth of Modestie, I knewe none so worthie, (at leaste to whom I was indebted of duetie) as your Ladiship to be patronesse hercof, because that the vertue whereof it beareth the title, dooeth so gloriously shine in you, as verie Enuie her self cannot but confesse (much rather a right demyng mynde) that it is your desarte to haue it, bothe for affirmyng that whiche is contained therein (by your life) to be laudable,

dedicatorie.

Dable, and also to incorage other
by your supporte to followe your
stepps, to attain to your atchiued
fame. Wherfore although the gift
be far vnable, to gratifie the least
part of the fauour I haue found,
yet I haue boldly presumed too
presente it vnto you, as bceyng
assured (consideryng your cour-
teous Nature) of courteous ac-
ceptation, and the rather because
it is a Mirrhor to teache Mai-
dens to be Modest, whereof you
haue alwaies been a Mistresse,
and therefore maye the better
iudge if it bec well wrought, by
perusyng it at your beste leasure,
whiche not doubtynge but ye will
dooe. I cease from further trou-
blyng you, with my Ductifull
commendations, and daicly in-
tercession to the Almightye, for
A.iii. the

The Epistle

the happie estate, and prosperitie
of your Ladishippe, that am
your worshippinges
moste bounden E.

no.





¶ The Epistle to all Mothers, Matrones, and Maidens of Englande .



N seeyng right honourable Mothers, and ver-
tuous Matrones the greate abuse
that by the default of good bryn-
ging up, many of our Englishe
Maidens doe daiely runne into, to
the greate reproche of their Pa-
rentes, hartes greef of their kins-
folke, infamie of their persones,
and (whiche is moſte to be lamen-
ted)

A. iij.

THE PREFACE.

ted)losse of their soules, I thought
it no lesse then my bounden duetie
to take in hande this little worke,
Intituled the Mirrhor of Mode-
stie, to the ende that by looking in
the same, bothe suche Mothers and
Matrones, as haue charge of chil-
dren and youth vnder them, maie
knowe the onely ready meanes, by
the helpe of Gods grace so to in-
struete them, as no doubtte greate
amendement will insue, and also
all Maidens and yonge Children
them selues, see the directe and
straight pathe to perpetuall felici-
tie, wherefore what so euer herein
is written, I beseeche you as friend-
ly to accepte, as it is willyngly of-
fered:

THE PREFACE.

ferred: For trust me not of Pride,
or vainglorie (as thinking my
self the onely sufficiente manne to
write vppon so worthie a matter
haue I made this enterprise, but
I haue dooen it parte for recrea-
tion, parte for good will, on hope to
see amendement, and that whiche
is the cheefeste parte, to prouoke
some farre better able then I, by
seyng my little volume so freend-
ly accepted, to take in hande a lar-
ger and pithier peece of woorke,
touchyng the same sence and mea-
nyng: My requeste therefore is
simple to iudge, faithfully to reape,
willyngly to keepe, and hartely to
obserue all that whiche followeth,

A. V. to

THE PREFACE

*to your owne profite, my comfort,
and Gods high glorie, to whom be
all honour, Maiestie and
power, for euer and
euer. Amen.*



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*The Mirrhor of modestie meete
for all Mothers and auncient Marrones
to looke in, to decke their yong daugh-
ters and maidens myndes by:
Made by T. Salter*



FOr as muche as the
weakenesse of our na-
ture is suche, as wee
are more inclined and
prone to imitate and
followe those thynges
that bee hurtfull vnto
vs, then those that bee good and profitable.
In my iudgemente there is nothyng more
meete, especially for yong Maidens then a
Mirrhor, there in to see and beholde how
to order their dooyng, I meane not a Chri-
stall *Mirrhor*, made by handie Arte, by
whiche Maidens now adaies, dooe onely
take delight daiely to tricke and trim their
tresses, standyng toostyng twoo howers by
the Clocke, lookyng now on this side, now
on that, least any thyng should bee lackyng
needefull

The Mirrhor

needefull to further *W*ide, not suffering so muche as a hare to hang out of order, no I meane no suche *Mirrhor*, but the *Mirrhor* I meane is made of an other maner of matter, and is of muche more worthe then any *Christall Mirrhor*; for as the one teacheth how to attire the outwarde bodie, so the other guideth to garnishe the inwarde mynde, and maketh it meete for vertue, and therefore is intituled a *Mirrhor*, meete for *Matrones* and *Maidens*, for *Matrones* to knowe how to traine vp suche young *Maidens* as are committed to their charge and tuition, and for *Maidens* how to behaue them selues to attaine to the seate of good fame. For although that a number of them before whom this *Mirrhor* maie come, be braunches sprong from so vertuous a tree, or brookes discredyng from so sweete a Fountaine, as there is no doubt but the braunches and brookes will bee like vnto the breeders. Yet (the more pittie) wee see oftentimes prooue to the contrary, the cause whereof can not bee thought to proceade, but by wante of good instruction. As it is not onely euident to bee seen in menne that
are

of Modestie.

are reasonable, but in thynges that are reasonlesse, yea (not straiynng from my example) in Plantes , for thei by wantynge the continuall care and diligence, that is necessarie for them , are seen to lacke their naturall force and vertue , and finallie become wilde. Likewise the horse by default of well teachynge and trainynge vp, will lose a great parte of his gallant maiestie, whereto naturally he is inclined. So that by how muche the more the likelihooде of any maiden is of vertue, by so muche the more ought there a care and diligence to bee had in coulerupng her , as a thyng precious and of greate valour, and therefore I wishe al Mothers and Matrones not to be so carelesse, as not trustynge any other thyng that thei haue, of little or no estimation at all , but vnder the sauegarde and sure keepynge of carefull and trustie folke , will neuerthelesse committe their chyldren at aduventure to the tuillion of suche, as eether by too daintie an entreatie, will corrupt their tender myndes, or by too importunate a rudenesse , driue them into vndecent fearfulnessse, yea, peradventure into disbaime and hate of suche thynges , as
ought

The Mirrhor

ought to be followed and loued. Therefore concerning the Patrone to whom any yong Maiden is to be comitted (I saie) she ought what so euer she be, to be Graue, Prudent, Modest, and of good counsell, to chende that suche Maidens as she hath in tutyng, maie learne her honeste and womanlie demeanoure, and sure she ought especiallie, and aboue all thinges, beware that their tender minds, replenished with deuine beautie and bountie, be not corrupted by seing vndeceitfull demeanours. Touchyng the Maiden desirous of good fame, if she beyng by Nature of beautifull forme, in deakyng her self by a Christall Mirrhor, will be sure not to suffer (as before I said) so muche as a spot, if she espies it vpon her face, the beautie of whiche is moste fraile, and fadeth like a flower in short space: how ought her minde, in whiche is represented the true Image of God, to be kept not onely from greate spot of sinne, but from the lest that is, likewise suche garmentes as be gallantly garnisht with golde, whiche (notwithstandyng, how gorgeous so euer they be to the eye, are but durt and dross), we see bothe Mothers and Distresses

of Modestie.

Mistresses to be so curious as so nere as they can, they will not permit so muche as a mote to remaine vpon them, and yet God he knowes thei be so negligent, and carelessse ouer their Daughters, and Maidens (the moste parte of them) as thei neuer regarde or respect their behauiours, to the ende that if thei be bad, thei maie amende them, or if good so continue them, but as though the care of their well teaching and traying vp, did not appertaine or belonge to them, they let them passe, but alas, what should I talke of Mothers, yea or of Fathers, sayng that for the moste parte, although they them selues be wise, and graue of Iudgement, yet their vertue, and Prudence, is overcome and blynded by affection, therefore I thinke it more meete and conuenient, for Parents to let their Children forthe to be taught, but vnder whom? vnder euery one that beares the name of a teacher. Doe, but in that respect they are to doe, as if they were to make choise of some Painter, to take in hande to drawe their owne picture, to doe the whiche there is no doubt, but thei would seeke and serche out, so

The Mirror

so nye, as thei could, byn that is moſte famous and excellent in that art, and ſo ought they to doe, and with much more care in ſekyng ſuche as thei will commit their children vnto, to be inſtructed, becauſe by their inſtruction and training vp, they are ſo euer to be made or made. Now to the ende ye may knowe the Maſtreſſe meete to take charge ouer children, I will diſcribe her vnto you by particuler qualities, and ſo for the orderly the qualities meete to be taught euery maiden.

Fiſtly, ſhe that doeth take vpon her, to traine vp any young maiden, ought to be indewed with ſo ſingular Wiſdome, as that (whiche others can hardly perceiue in longe continuance of tyme) ſhe taught by the looke and behauiour of the Maide, may ſone diſcerne, and ſee what is to be hoped, and what feared in her, and ſo preuenting at the beginning by briefe and expedient remedies, that whiche ſhe feareth, ſhall with milde and wiſdent inſtructions, nouriſhing that whiche ſhe hath good hope of bring her in ſhort time to perfectneſſe. Moreouer for ſo muche as there is greater danger, in that

of Modestie.

that whiche is feared, then profite in that
whiche is hoped, our Matrone ought before
all thynges carefully to cut from her harte,
all that whiche she feareth in her to bee euil,
Imitatyng therein the wise and experte la-
bourer, who neuer soweth Corne in any
grounde, that he knoweth to bee good and
fertile, before he hath first diligently purged
and rooted vp suche euell weedes, Thornes
and brambles, as are ouer growne therein,
whiche dooen, yet she maie not leaue her
care and diligence, but after that she hath
taken from h^{er} harte the miste that she can
all that, whiche hindereth in her the au-
gmentation of vertue, and therein hath so-
wen the seedes of the same and seen it spring
her seconde care shalbee to take heede, least
(as often tymes yong and tender plantes,
not staied with firme and strong proppes,
shaken with the blustryng windes, doe fall
to the earth, lose their vigor, and in the ende
wither and dye) the vertue that hath taken
a little roote in her harte, being shaken som-
tymes by tempestes of affections, and not
hauyng firme and sure proppes to staie it,
doe perishe. Whiche thyng that it maie

B. J.

come

The Mirrhor

come to passe in short space, will sufficiently appere to hym that is in doubt, by considering that not onely in youth, when the seedes of vertue are newe sowne in their mindes, but also in ripe age, when as vertue doeth florish and increase, there is greete neede of suche, as by their wisdom and instruction maye sustaine and gouerne them, untill suche tyme as vertue hath taken depe roote in them, and then (as wee see a strong and sturdie Oke to stande stiffe and inmutable against the blustrous blastes of fierce windes) so in their hartes how boisterous so euer the tempestious blastes of humaine affections doe blowe, it is not to be doubted but vertue will abide without mouyng, or rootyng out; now because it hath been saied before, that a wise and prudente Matrone ought to knowe that whiche is to bee feared, and likewise hoped for in a Maide, she shall come to the same by graue and wise counsaile, and by vsing the like pollicie that *Ulysses* did (who for to gette knowledge of *Achilles* beyng trained by in companie of *Licomedes* daughters in womens attire) among many other gallant knackes meete
for

of Modestie.

for Maidens, do make shewe of weapons,
meete for knightes, whereon Achilles had
no longer cast his eyes, but presently he leaft
the triflyng toyes of women, and fell too
handlyng of them, by whiche Ulysses knew
hym. Thus she shall soone perceiue whereto
she is inclined, yet shall she not present bu-
to her any vicious thyng, in blamyng or de-
testyng it, but shall sette before her the con-
trary vertues, geuing high commendacion
to the good, and vtter dyspraises to the bad.
Also our good Patrone shal giue her to vnder-
stande, how goodly a beautie and gallant
ornament chastitie is in a young Maiden,
and if it apperes that she lenes her eare vnto
suche prayes, and by semblance, desiereth
not onely too seeme suche a one, but to bee
suche a one, the signes wilbe euident, that
her harte hath in horroure the contrarpe
crimes. But if our Patrone, perceiue by
signes that she is bent other wise, then wisely,
and prudently (takynge occasion the most
advisedly she can) shee shall discource vnto
her, the liues of some renowned Ladies,
who liued vertuousslye, and thereby purcha-
sed immortall fame and renowne, but be-

B.ij. fore

The Mirrhor

fore I passe any farther, I will stay too
shew the vse of many unwise Fathers, who
beyng more dainty, and effeminate in fol-
lowyng their pleasures, then wise and dili-
gent in seekyng the profite of their Daugh-
ters, doe giue them, so sone, as they haue a-
ny vnderstandyng in readdyng, or spelllyng,
to come and learne by hart bookes, ballades,
Songes, sonettes, and Dittles of valiance
exercityng their memories thereby, beyng
then mosste apt to retayne for euer, that
whiche is taught them, to the same maner
of order, for the hartes of youth, are therein
to bee compared to newe vesselles, whiche
for euer will keepe the sauour and tast, of
that licore where with it is first filled and
seasoned, therefore I would wish our good
Matrone to eschew suche vse, as a pestilent
infection, for no doubt the weake age of
youth, and euell conuersation of manye,
geues copious, and abundant matter e-
nough to euill, and muche more then wise
Parentes would wish, I am sure without
neede to bee taught it so longe tyme before,
but in steede of suche bookes and lasciuious
ballades, our wise Matrone, shall reade or
cause

of Modestie.

cause her Maidens to reade, the examples
and liues of godly and vertuous Ladies,
whose worthy fame, and bright renowne,
yet liueth and still will liue for euer, whiche
shee shall make choise of, out of the holy
Scripture, and other histories both auncient
and of late dayes whiche, bookes will
not onely delight them, but as a spurre it
will picke and incite their hartes, to follow
vertue, and haue vice in horror and disdaine,
yea their mindes by that meanes, not onely
of those that are growen to ripenes of yeres
and strength of nature, but also those of tender
and young age, wilbe come noble and
magnanimous thereby, for you shall neuer
repeate the vertuous liues of any suche Ladies
as, *Claudia, Portia, Lucretia* and such
like were, but you shall kindle a desire in
them to treade their steppes, and become in
tyme like vnto them, and too disdayne and
haue in horrour those that to the contrarie,
pas the course of their liues in wickednesse,
and not onely shall our Maideen bee forbid-
ded, to reade anye suche bookes or ballades,
as maie make her mynde (becyng of it self
verie delicate) moze feble and effemynate,
B. iij. but

The Mirrhor

but also from all those thynges that any
waie maie make her vnworthie of a lauda-
ble reputation, among whiche, it is not to
bee thought how hurtfull and dangerous,
the acquaintaunce and familiaritie of yong
gossopes is, who vnder couerture, of Jent-
illitie, gallant attire, and costly ornamen-
tes, or (whiche is moste infectious) vnder
fained Religion and honestie, doe hide cor-
rupte and wicked maners, and yet suche as
are euill maie easely bee knowen, when the
aucthoritie of greate personages supporte
them, and euen as a disease is then moste
contagious, when those that are infected,
haue a colour liuely, and moste likely to bee
healthfull, so vice hide vnder Jentillitie and
honour, and couered with the visor of fake
semblance, and feined honestie, doeth hurte
much more, then whē the euill life or leude
behaviour of suche personages, are discou-
ered and made manifest; but I thinke it not
necessarie, to admonishe our Matrone after
the maner of some, to bee so stricke to her
Gardens, as to withdraue theim from the
acquaintaunce and familiaritie of childeyn,
how bee it that thei be of like age, although
that

of Modestie.

that in the same age the seede of Sygne no doubt springeth, and the fruite thereof in little time ripeneth, and increaseth too abundantly, whiche thyng the learned and graue Doctor of greate auctoritie *saint Ierome* sheweth by example of a shamelesse harlot, who more brutishlie then any reasonlesse beast, would make booste and vaunting bragges of her lasciuious life, sayng, that since she could remember in her yongest yeres, the filthie pleasure of fleshe was not daintie vnto her: oh horrible bragge, oh execrable booste, and moste damnable life: well our prudente Patrone to remoue suche detestable dangers from her yong Maidens, shall in no wise permit the, to haue acquaintance with kitchine Seruauntes, or suche idle housewines, as commonly and of custome, doe thruste thein selues into the familiaritie of those of good calling, and vnder colour of freendlinesse, doe ostentymes worke greate mischeef, and are therefore to bee auoided and shunned, as infectious diseases, for sure there is no one thing so vnseemely, for a yong maiden of good calling, or more hurtful to her good fame and name

B.iiij. then

The Mirrhor

then to bee seen and heard amonge suche as
I before mentioned, tattlyng, and tellyng
of foolishhe tales by the fire side, but in steede
thereof, I meane of tellyng or hearyng of
fables told in suche companie, our Patron
shall cause them that are committed yonge
into her gouernement, to propounde in the
companie of womanlie Maidsens, and so
uere as she can in her owne presence, pithie
questions, and graue sentences, to pose one
an other, and sometymes tell the liues of
godlie Virgines, and the Patrone her self
to delight theini, who of necessitie ought to
be storied with studied demaundes, and wit-
tie argumentes, shall modestly entermed-
dle her self amonge theini, and to theini in
whom she sees any defarte, she shall to in-
courage the other, yeeelde commendation,
and so make them all strue to attaine to the
like, and it would not bee amisse, seyng that
the continuall presence of her that is a Mai-
stres, by her greate grauitie and vertuous
vsage, doeth rather ingēder in a good minde
affection of reuerence, then occasion of bold
wantonneffe, the whiche more appeareth in
youth, then in ripe age, if she made choise
amonge

of Modestie.

among many of some modest, and well behauoured Maiden, who not onely by vertuous demeanour, shall giue the reste occasion to imitate her vertue, but also bee vnto theim recreatiue, and delightfull in graue and weightie causes, for there be some thinges, whiche sometymes dooe seeme vnto some verie sharpe and noysome, although that of Nature delightfull, and of their proper obiecte doe delight the senses, and dooe moue with singuler pleasure, that age more then any other, whiche thynge if it be truthe, as it certainly seemeth, how muche ought our Matrone to take heede, that it happens not in those thynge, in whiche there is no delight at all. Well, as a wise Matrone should (seeyng that in children, the strength of vnderstandyng cannot bee so greate, as thei maie alwaies bee troubled with graue matters) this our Matrone shall (at least if she will doe well) entermedle honest mirth with graue matter. And also if at any tyme there bee any Maide worthy of correction, lette the Mistresse rather incline in her chastenynge to mildnesse, then madnesse, fauor then furie, and rightly vse the part of a good

B.v. Phisition,

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philitio, who to cure yong children of their corporall maladies, doe giue them worme-wood, or suche like bitter thyng, annointed ouer with Honie, to the ende that thei de- ceined by the vpper sweetnesse, maie swal- lowe doune the wholsome bitternesse, and thereby receiue helpe of their disease. More ouer our good Matrone, shall shewe to her Maidens a modest merie countenaunce co- tinually, and if thei dooe euill rebuke theim in suche sort, as although it be not with bit- ter wordes, or sharpe stripes, yet thei shall well knowe, thei haue offended greatly, re- seruyng crueltie for the laste remedie, and yet the same to bee then also of little indu- rance, least that whiche should serue for a remedie vsed to often, becomes scorned and nothyng esteemed, as the olde Proverbe is, *To muche of any thyng, is good for nothyng.*

Besides when any Maiden is driuen into a tremblyng feare, by her mistresse sodaine sharpe frownyng as no doubt some, beyng of milde and gentill Natures will be sone, our good Matrone shall presently chaunge her sower lowzyng into a sweete simpling, and with gentle and vertuous informati-
ons,

of Modestie.

ous, and cherefull promises put her out of feare, for in no wise I would wishe any too bee ouer pressed by feare, bycause thereby manie become euen simple like fooles, and whereas some parentes bee of opinion that it is necessarie for Maidens, to bee skilfull in Philosophie Horall and Naturall, thinking it an honour vnto theim to be thought well learned, I for my part am the contrarie because that by the same, they are made to vnderstande the euellies inmymente too humane life, yea thereby is opened vnto them, the inclynations and pronenesse, whiche naturallie euen from our cradles wee haue vnto vice, whiche knowledge is not requisite to be in young women. Likewise the examples of euill and wicked men, the corrupt liues and lewde customes of those that haue conuersation with vs, the heapes of pleasures, pastymes, delightes, and recreations, and the deceites and gylles of our ghostlie enemye from the whiche we see how the warie wise man can hardlie defende hym selfe (I leaue the young and tender virgine) with the protection and armour of greate learning: too whiche, or against

The Mirrhor

gainst whiche if I should flatly aunswere,
that the euell vse of learning hath more of-
ten tymes beene cause of discommoditye
and damage, then the right and laudable
vse of it hath beene of profite and benefite,
I should peraduenture be suspected of some
for suche a one as did the same to the deroga-
tion, slander, and reproofe of learning,
whiche thing I vtterly denie, and yet I
can alledge infinite examples to proue my
proportion, as firste, Roome the chiefe Ci-
tie and seate of the worldly empire, and vic-
torious ouer all Nations, I can approue,
and byng in acuthoritie, that it hath been
sixe hundred yeres and more without the
knowledge of Letters, and also that from
thence all Philosophers by publicke procla-
mations were exiled, as corruptors of good
and vertuous life: Contrariwise, when the
studie of Philosophie and Eloquence flori-
shed therein, it losse libertie, and finallie fell
into the seruitude and obediēce of one man.
Also the citee of *Athens* (whiche aboue all
other was named to haue gotte the glorie,
and renoume for learning, and teaching
of wisdom to the worlde) at suche time as
the

of Modestie.

the *Accademia*, the *Portico*, and the *Licio* was moste celebrated by the frequentation of noble and famous Philosophers, fell into seruitude and subiection, and therfore in the same the vse of Eloquence was prohibited, as a ruine and pestilence to the publicque weale, and maine to Lawe and Justice. Likewise *Sparta* might bee brought in, for that a long tyme, whiles it had Eloquence in honour and hate, thinkyng the vse of it more meete for effeminate and wanton idle men, then for couragious and warlike champions, it flourished as cheef of all Grece with greate glorie, but because I haue taken in hande to instructe a Christian Maide, laying aside al other examples, I might bring in the example of our Sauour, that Rocks of infallible veritie, who vtterly blamed the wisdom of the worlde, as enemye to good life and religion. But my intent is not, neither was it euer, to attribute suche euill as springeth from the mallice of wicked men, and their corrupte nature, to the sacred studie of learnyng, to whiche I haue giuen my mynde so muche as in me laye all my life tyme. But my purpose is to proue that in a
vertuous

The Mirrhor

vertuous Virgine, and modest Maiden, such vſe is more dangerous and hurtfull, then neceſſarie or praiſe woorthie. Some perhaps will alledge that a Maiden being well learned, and able to ſearch and reade ſonderie authors, maie become chaſte and godlie, by reading the godlie and chaſte ſtories of diuerſe: but I amſwere who can deny, that, ſaying of her ſelf ſhe is able to reade and vnderſtande the Chriſtian Poetes, too wete, Prudentio, Proſpero, Inuenco, Paulino, Nazianzeno, and ſuche like, that ſhee will not alſo reade the Laſciuious bookes, of Ouide, Catullus, Propertius, Tibullus, and in Virgill of *Eneas*, and *Dido*, and amonge the Greeke Poettes of the filthy loue (if I maie terme it loue) of the Goddes themſelues, and of their wicked adulteries and abhominable Fornications, as in Homer and ſuche like, and to the ſame alſo (ſaying that *Parentes* will be ſo Ambitious, as they will take delight to ſee their daughters diſpute in Philoſophers Schooles) who can warrant that when it ſeemes good vnto her, that ſhe will not as well defende the peruerſt opinion of the *Epicure*, as the ſame

of Modestie.

same of *Zeno*, and *Chrysippus*, there be some that amonge a few learned Ladies, will alledge peradventure *Cornelia* to bee excellent, shee that was Mother unto the twoo *Gracchi* noble Citezens of Rome, and yet that Ladie as it is knowen that she taught her Sonnes to be no lesse sedicious and violent, then eloquent and learned. So taught she her Daughter (as some graue authoꝝ haue iudged) to put her husbände to death, in whom the magnificence and Maiestie of that Empire consisted. Unto the Ladies of *Lelins* was no greater cōmendacion giuen then they could speake wisely in their Mother tounge. Likewise *Portia*, the wife of *Brutus* was not halfe so muche cōmended, for haupng learned of her Father, the Doctrine, and decrees of the Stoicall Philosophers (whiche neuerthelesse no auncient Authoꝝ affirme) as she was for keepng loyaltye and faithe to her husbände, and for being of a patient and noble mynde, a meete vertue for the Daughter of *Caro*, who was her Father. As touching *Mantineia*, *Assiothea*, and *Lasthemia* (I leaue to talke of *Leontium* that defended fleshlie pleasure against

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gainst *Theophrastus*) who chaunged their womanlie attire, and entered manlike in to the Schooles of *Plato*, and there among amorous and Lasciuious youth disputed of the mouyng of Principles and of causes, or *Damma*, who taught to the worlde the doctrine of *Pithagoras* her father, or *Aspatia*, or *Diotima*, or *Thargelia* who wer famous in the studie of Philosophie, they I saie neuer got so muche fame by their learning, as thei did defame, for their vn honest and losse liuyng. And sure I suppose there is no Manne of reason and vnderstandyng, but had rather loue a Mayden vnlerned and chaste, then one suspected of dishonest life, though neuer so famous and well learned in Philosophie. Wherefore I wish all Parentes too beware and take heede, how they suffer their young Daughters beyng fraile of Nature, to be bolde disputers, and to the ende I maie not be thought naked of examples to proue the contrarie, I maintaine (seyng it behoueth mee moze to contend with auctoritie then reason) that where these obstinate defendoures of learning to be meete and necessarie in women,

can

of Modestie.

can bying in one example; I will alledge
a number to the contrarie. For the Histo-
ries as well ancient as of those of late daies
are full of the Noble factes and renowned
deedes done by rare and Excellent La-
dies, whiche as well for their noble courage
and magnanimous harts as for their chast
and vertuous liues haue beene and for e-
uer wilbee mosse famous and renowned
in the worlde, and yet had no learning, as
it hath beene seene, bothe in *Sparta*, *Rome*,
Persia, *Phocia*, *Chios*, *Argina*, and dyuers
other places, whose names haue beene ce-
lebrated in tyme past, and to our tyme pre-
sent haue least behinde them moze matter
to wright on touchyng their vertue, then e-
uer either *Erinna*, *Sappho*, or *Corinna*, did
write them selues of excellent and famous
men. And who is it that will denie that it is
not moze praies and honour too doe noble
deedes, then to write of them, sure I thinke
none, I am therefore of this aduise, that it
is not mete nor conuenient for a Maiden to
be taught or trayned by in learning of hu-
maine artes, in whome a vertuous demean-
our & honest behauiour, would be a moze
C. j. sightlier

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fighlier ornament, then the light or baine
glozie of learning, for in learning and stu-
diyng of the artes there are twoo thynge
finallie propoled vnto vs, that is recreation
and profite, touchyng profite, that is not
to be looked for, at the handes of her that is
geuen vs for a companion in our labours,
but rather euery woman ought wholelie to
be actiue and diligent about the gouerne-
ment of her houtholde and familie, and tou-
chyng recreation by learning that cannot
bee graunted her, without greate daunger
and offence to the beautie and brightnesse
of her mynde; seying then that the gouerne-
ment of estates and publike weales are not
committed into the handes of women, nei-
ther that it is lawfull or cōuenient for them
to wright lawes, by whiche men should bee
ruled and gouerned, as *Draco*, *Licurgus*,
and *Numa Pompilius* did, neither as pro-
fessours of Science and facultie, to teache
in Schooles the wisdom of Lawes and
Philosophie, and seing also that in suche stu-
dies, as yeldeth recreation and pleasure,
there is no lesse daunger, that they will as
well learne to be subtile and shamelesse Le-
uers,

of Modestie.

uers, as comynge and skilfull writers, of
Ditties, Sonnetes, Epigrames, and Bal-
lades, let them be restrained to the care and
gouernement of a familie, and teache them
to bee enuious in followyng those, that by
true vertue haue made little account of
those, that to the preiudice of their good na-
mes, haue beene desirous to bee reputed
*Diotimes, Aspaties, Sapphoes, and Corin-
nes*. For suche as compare the small profit
of learnyng with the greate hurt and da-
mage that commeth to them by the same
shall some perceiue (although that they re-
maine obstinate therein) how far more con-
uenient the Distaffe, and Spindle, Needle
and Thimble were for them with a good
and honest reputation, then the skill of well
vsing a penne or wrightyng a lostie beaunce
with diffame and dishonour, if in the same
there be more erudition then vertue; more-
ouer who is hee that will doubt that the
Maide, will not become perfitte and well
accomplished (how be it that it be harde to
be belened, seing that now adaies they bee
wedded and committed to the gouernment
of a householde so young) whiche in compa-

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nie,

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nie, and by the instruction of manie bothe
wise and vertuous and by longe experience
haue beene taught the manner, how to go-
uerne a housholde wisely, sure I will neuer
condiscende that any Maiden surmounting
in her selfe the estate of an actiue wife, or
for too name her by one woorde *Econ-*
micall, shoulde by climyng by the Ladder of
naturall Philosophie, beyng so difficile, ad-
uenture to get to the contemplatiō of suche
thynges, as rather of idle menne, whiche
haue bin many yeres exercised in readyn-
g, is to bee desired then hoped for. But for so
muche as the hope of suche thynges are ob-
tained with so greate daunger, and that in
all other faculties, whiche are to bee got by
practise and knowledge (haupng to make
choise) suche are soner chosen, that thei are
informed to haue small knowledge, and
greate experiēce, then those that haue great
knowledge, and small practise, I thinke it
necessarie that Maidens bee committed no
otherwise, vnder the care and charge of a
wise and prudente Matrone, who by long
vse is become skilfull and expert, then if to
bee transported into a straunge and farre
Countrie,

of Modestie.

Countrie, and would commit our gooddes
and Marchaundize to a wise and experte
Mariner, makyng little accompte of hym,
that onely by information of the *Astrola-*
bie, or the Cardes of *Pro'lomie* doe promise
vs (haupng neuer trauailed frō home) sure
sauegarde, it ought to suffice that a Mai-
den, beyng become wise, by the instruction
and teachyng of her prudent Mistres, doeth
giue good hope that in tyme when occasion
shall serue, she will be sufficient to gouerne
a houlholde and familie discretely. And yet
notwithstandyng al this, I would not haue
a Maiden altogether forbidden, or restrai-
ned from reading, for so muche as the same
is not onely profitable to wise and vertui-
ous women, but also a riche and precious
Iewel, but I would haue her if she reade,
to reade no other bookes but suche as bee
wrytten by godlie Fathers, to our instruc-
tion and soules healthe, and not suche lasci-
uious Songes, filthie Ballades, and unde-
cent bookes as be moste commonly now a
daies sette to sale, to the greate infection of
youth, the names of whiche to recite would
require a long tyme, and to wryte a greate

C.iiij. volume,

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volume beynge moze pleasaunte then profit-
table, long then learned, gallant then god-
lie. Wherefore leauynge them as vnwor-
thie to bee mentioned, I would haue our
Maiden, I meane her that will attire her
minde by this *Mirrhor* to read, (if she de-
light to bee a reader) the holie scripture, or
other good bookes, as the bookes of *Plu-
tarche*, made of suche renowned and ver-
tuous women as liued in tyme paste, and
those of *Boccas* tendynge to the same sence
or some other, nerer to our tyme, and lette
her in readynge, consider what she reade, for
in them she shall not onely reade woordes,
whiche if thei bee not garnished with good
examples, be naught worth. But also god-
ly deedes and holie enterprises of vertuous
Virgines and worthie Women, by whiche
she maie increase and augmente her ver-
tue by immytatynge their liues. Lette her
reade I saie and with the same print in her
minde the liues of suche noble Ladies as li-
ued in *Troie*, *Sabina*, *Phocia*, *Argina*, and
Rome, for no doubt she shall learne greate
example of pittie to her Countrie, by *Me-
gestona*, *Arctaphila*, *Policrsta*, and by *Is-
dish*

of Modestie.

dish and *Hester*. And true loue and loialtie to their houbandes by *Lucres*, *Portia*, and *Camma*, in some to make an ende of strangers, she shall finde example of vertue, Religion, and holinesse in a number of Virgines, as in *Cicile*, *Agathe*, *Theodore*, *Barbara*, and infinite other who with the paine of their bloudes, did suffer incredible tormentes, for the profession of a godly faith. And aboue all for delight, if she loue to bee delighted in vertue, let her reade that worthe booke of Martyres, compiled by that famous Father and worthe man of God maister Fore. Now to retorne to our Matrone, I would wishe her to frame in the mindes of them that she takes to gouerne, a true Religion and pietie, auoiding wholie superstition, as a capitall Pestilence. I trust that at this presente, in whiche tyme especiallie among vs here in Englande, where the Gospell is so freely and sincerely preached, I neede not to declare from the beginning to the ende, where in the one is different from the other, I meane true religion, from false superstition, for so muche as I thinke there bee but fewe at least of a-

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ny age, that are ignoraunt how Religion
is a vertue whiche consisteth in mediocri-
tie, the whiche euen as it hath on the one
side impietie, whiche is one of the extremi-
ties, so hath it on the other side superstition,
no lesse pernitious then impietie. Whiche
thing I would wishe our Patron to make
manifest to our Maiden, among other thin-
ges appertinente to a Christian, also she
shall inforce her to be humble, and lowly of
harte, because that humilitie is not onely
a Christian and ciuile vertue, but the verie
Foundation and Pilloure of all Christian
and ciuile vertuous, for it ingendreth in vs,
the knowledge of our selues (as muche as
our weakenesse maie or can comprehend)
and therefore it wil giue her the understan-
dyng of gods Sapience, Bountie, and Pru-
illance (whiche she ought to know to be in-
finite, not only in creatyng the whole world
by admirable ordynance of nothyng, and
fylling and garnishyng it with greate va-
rietie of all thinges, but in conseruyng it
in the same beyng by eternall and deuine
Prouidence) and it will not only shewe her
that all that whiche maie be in a yong Mai-
den,

of Modestie.

den, but all that whiche maie be in Kinges
and Emperours, and all that whiche was
in them that in tyme passe sprounge out of
the *Licio*, *Portico*, or *Accademia* with
fame and renoume to bee wise, in compa-
rison of that whiche God maie or can; and
esteeming all that whiche by anie maner of
meanes maie in vs haue the name of boun-
ty and goodnesse compared to that of gods;
is mooste abhominable wickednesse, and to
doe this oure wise Patrone shall set before
her all that whiche maie be learned by god-
lie men, and by daylie instructions shall
teache her that our Sauour Christe, came
not into the world to be serued but to serue,
and that he saied to his Apostles that were
at strife for the highest place, that he whiche
was greater then the other should be inferi-
our, and that he whiche humbled hym selfe
should be exalted, whiche is, that they onely
were lifted by that knewe them selues,
whiche deuine vertue hath not onely beene
laudable amonge Christians. But in *So-
crates* it was a signe of singuler wisdom
in that he rightlie adiudged him wise which
knewe him selfe to knowe nothyng, and no
doubt

The Mirror

doubt our Maiden maie easely attaine to
this vertue, if our Matrone doe but careful-
ly instruct her, to take heede, not onely too
those that bee more noble then her self, and
more mightie or more riche, but (whiche is
of more greater importaunce) to those that
bee the moste vertuous and wise, and not
vnto the wanton and wicket, as the worlde
commonlie vse by whiche she shal finde and
reape double profit and commoditie, for she
knowyng that in the worlde there bee ma-
nie noble Ladies, and riche Dames inferi-
our to her, shee shall abate in her selfe that
whiche before was in her of haughtinesse and
arrogancie, a vice sure noysome, and ta-
kyng heede to the vertuous, shall so muche
as it lieth in her, indeuour her self to attaine
to the same vertue, whereof she knoweth
she hath want. Likewise our Matrone shall
shewe to our Maiden how foule, filchie, vn-
seemely and disorderly a thyng it is, for any
woman to learne euery daie of an other wo-
man (beeyng abroade and seyng theim that
are brauest attired) how to tricke and trim
vp them selues after the moste newest and
gallantest fashion, to sette out their bodilie
beautie,

of Modestie.

beautie; and will not, but as carelesse, haue
respecte to the semely and comely vertues
and precious ornaments of the minde, for
which, wise and worthe women are highly
accounted of. But now aduaies it semeth
to some, and that to the moste parte, that it
is a goodly ornament, and a braue setting out
to a yong Maide, if she among the rest can
shewe her self, to be an excellent fine singer,
or a cunning plaijer bypon Instrumentes,
whiche thyng, although it bee confirmed by
some gallat glosyng reasons; I for my part
doe not onely discommende, but iudge that
a thing of no little daunger, which ought in
all women to be eschewed. For as Musicke
if it be vsed to a laudable and good intentiō,
hath no euill in it, but deserueth a place e-
mong the other Artes, the whiche apper-
taining properly to minne, be called Libe-
rall: Yet notwithstanding, vnder the sha-
dowe of vertue (as for the moste parte a lo-
ther Artes and faculties, bee foolishly ac-
knowledged for vertues) it beareth a swete
baite, to a sowre and sharpe euill. There-
fore I wishe our Maide, wholie to refrain
from the vse of Musicke, and seeyng that
under

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vnder the couerture of Vertue, it openeth
the doore to many vices, she ought so muche
the more to be regarded, by how muche the
more the daunger is greate, and lesse appa-
rent. I must confesse that the vse of singing
and delicate playng vppon Instrumentes
and sweete harmonie is necessarie, but for
whom? For those that bee ouerwozne with
greef, sorowe, trouble, cares, or other vera-
sion, haue neede of recreation, as *Agamē-*
non had in *Homer*, and *Saule* in the holie
Scripture, by the Harpe and sweete syn-
gyng of *Dauid*, who therewith pacified his
fierce and furious passions, and reuoked
them to a milde and quiete Spirite, but in
steade of vsyng it to so good an intention,
it is conuerted to a poison, for it is onely at
bankettes and feastes, to whiche as if the
delicious and sweete meates, did not suffi-
ciently effeminate the myndes of men and
women: the excellentest Musicians are cal-
led, where to the sweete accordes of sondrie
Instrumentes, often tymes artificiall lasciu-
ious songes are adioyned therby, no other
wise, then as dried wood beyng laied on the
fire with little blowyng, will kindle and
burne,

of Modestie.

burne , to kinde in their hartes the flames of leude affections, that are not yet strongly staied by by vertue , and by suche newe deuises to burne theim. It is saied , that from the false sweetenesse of the *Sirens* songes . *Ulysses* a Prince famous among the Grekes, and saied to be nourished with heauenly foode, in the verie bosome of *Sapiens* *Iupiters* doughter, could hardly escape, and shall wee then without feare, giue so muche trust to a young Maiden, daintely and tenderly trained by , that she not onely by hearyng, but by learning so wanton an Arte, will not become wanton and effeminate.

Plato verie wisely did thinke it a thing of greate importauce , among the customes of Citizens , to sette doune what maner of Musicke Citizens might vse . Of whiche the Citie of *Lacedemon* peldes ample witnessse , whiche (wholie abhorryng all suche Musicke, as might make their mindes feeble or effeminate) choose the same whiche peeldyng a manlie and a magnanimous sounde , made men couragious, hotte, and desirous of immortall glorie , and defended it self in suche wise many peres from corrupti-

The Mirrhor

ruption: Likewise *Licurgus* a Prince of greate wisdom and learning, would not but in tyme of warre, and in battaile haue any Musicke, and the same was suche, as animated and incited the myndes of men to the defence of their Countries and Common weales, and did moderate the immoderate mownges of the bodie, to the ende that by iuste measure and due order, they might march against their enemies, where the daintie Musicke, whiche we now adates commonly and onely vse for delight, did seme vnto hym (as truly it is) able to engender in the hartes of men the contrarie, how bee it, that they bee of valiaunte and noble courage, and therefore did banishe suche Musicke, as would make hardie menne cowardes. And not onely in that Citie (in whiche by a long tyme, suche pleasure had no place, as brought other Cities, yea onely the same that was the Empire of the whole worlde to ruine) but in *Athens* also, in whiche all other sortes and kindes of delightes and pleasures haue been imiuented, as of lovable Artes and Sciences, the same was prohibited. *Alcibiades* feeling

of Modestie.

lyng in his mynde a merueilous sweete ac-
corde of diuine harmonie, by the sacred stu-
die of Philosophie, disdained as of a noble
courage this daintie Arte, the whiche to our
greate hurte and hinderaunce, by so muche
the lesse it is vnknowne to vs, by so muche
the more it delighteth and pleaseth vs. But
to the ende it maie not seeme, that I haue of
a determiined and sette purpose, vnderaken
to beate Musicke downe, I graunt it neces-
sarie vnto those that can not, or haue not
wherewith better to imploie, or passe out
their idle tyme, and yet surely in my minde
and iudgemente *Philip of Macedon* did
very wisely reprove his sonne *Alexander*,
in sayng that he had proficed too muche in
Musicke, and was therein become to excel-
lent, and that to other it might seme meete
to bee a Musicion, and not to a Prince. And
therefore, no doubt it were more meete for
a Ciuile Citezen, or a modeste Maiden,
much more, any honourable persone, to
bende their eares vnto Musicions and sy-
ngers, thynkyng the harkyng vnto theim
more conueniente, (and yet the same to bee
but for recreation) then thei theim selues to
be

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he harkened vnto by idle and wanton folke.
I wil the our Maide, not onely to learne all
maner of Needle worke, meete for a Mai-
den: but also all that whiche belongeth to
the Distaffe and Spindle, not thinkyng it
vnseemely to any of what estate or degree
so euer, seeyng that) *Augustus Caesar*
Prince and Monarche of the worlde, was
willyng to haue his daughter and Niece,
skilfull in the same. And whiche is more to
the ende, that she beeyng become a married
wife, maie knowe the office and duetie of
housholde Seruauntes, lette her note, and
looke how aptly and cleanly thei keepe the
Chambers, and other like places, how thei
dresse meates, and without any disdaine or
arrogancie, how thei laye Leuen, and other
necessaries meete for a houswife to knowe,
and lette her be present at euery thing, that
longeth to housholde affaires, for then will
it bee thought, that she beeyng a wife, will
approue suche a one, as all wiues ought to
bee, that is skilfull in all household businesse,
when in their pouth thei secme readie too
learne all that, whiche belongeth to a Mai-
den. Now for so muche as some vertues,
the

of Modestie.

the whiche, beyng in anoble Dame indede
or one of greates estate or callpng doe seeme
of small pzaies, and yet if they be not in her,
doe often tymes cause them to runne intoo
greate reproache, let them in this maner
of lyving haue a care, haupng that whiche
is needefull, to the maintenaunce and well
ordering of their liues in estimation, that so
accustomed and bled thei not onely seare to
desire, but disdaine and abhoze all that
whiche maie prouoke and moue them too
Gloronie, and sure it would not be amis if
to detest that vice (as also I haue saide in
all other and aboue all in that whiche is con-
trarie to chastitie) she leearneth by lookyng
in this *Mirrhor* to abhoze and disdaine all
foule and vnseemely vsages euen as *Pallas*
did, by seying in a *Chrystall Mirrhor* or as
some wright a clere runnyng ryuer how,
vnseemely her cheekes swelled when shee
plaied vpon her winde instrument called a
flute, and seying how euill it was for one of
her callpng to haue a face so disformed, she
violently threw it fro her and brake it vpon
the grounde, renouncypng quite the vse of it
and all suche like. Whereouer I would in no

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wise

The Mirrhor

wise haue our Maiden a liar, but alwaies if she offendeth to confesse the offence truelie, rather then saine by falcehoode a vertue, for the confession of sinne is occasion of penitence, but the simulation of vertue, is the alteration of the harte to arrogancie, and whiche is mosste dangerous, as a sickenesse beyng maunifest is to be cured, and as the fained health giueth no occasion of curyng the maladie that is secret, so the offence beyng manifest and healed by conueniente remedies geueth occasion of goodnesse, but the dissimuled or fained vertue with out any remedie applied, nourished the contrarie euill. Also I would wishe our modest Maiden to be kept from the companie of many, for alwaies there is moze to be feared in a greate companie then in a small, and if anie be infected of a greate and greuous disease it is so muche the moze dangerous and contagious, and if in a multitude there be anie mischief to bee auoided, or depraued manners to be amended, they be alwaies moze difficill and harde to be ended then in a small a little nomber, for so muche as euill increaseth by the vsage of diuers, and therefore it were

of Modestie.

were good for our Maiden to liue if it were possible in the companie moste commonlie of one onely, and yet so to eschew the multitude as not too haue them in horrhor: I woulde also wishe her to bee instructed and taught to be frendlie and affable to all, and to honour them, and to be corteous to them, alwaies graunting to other the highest places, and that not onely to them that be her equals but to her inferiours, to thende that suche seying her greate courtesie to be commendable, maie by example of her vertue haue Pride in hate as a moste pernicious euell. Besides I would not haue her that will attire her minde by this *Mirrhor*, to be a babbler or greate talker, but to consider that alwaies muche babbling and speaking is occasion of many faulces, not onely in youth, in whiche more then in other age it behoueth to learne but also in those of ripe yeeres and grauitie, whiche ought to be instructors and teachers of good demeanors. I therefore wishe her diligentlie to harken to all. But especially being in the companie of graue and wise women, I wishe her to be attentiu to heare that whiche they saie,

D.is. and

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and she not to speake to oftē, for as she that
speaketh often is in danger to faile. So shee
that hereth much is in possibilitie to become
more wise and learned, whiche thing to the
ende it maie happen to our Maiden, I
would wishe her to take heede and note that
whiche is vttered to the praies or dyspraies
of any, and thereafter to frame her life.
Whiche thing shee maie easely discerne by
the iestures and behauiours of the hearers,
who alwaies with cherefull countenances
are accustomed to reioyce at that whiche is
good, contrarie with a sower and sharpe
looke and as it were with grief thei accomde
to that whiche is euill and tolde without re-
specte of place, tyme, persone, or of suche
thinges as they talke of, or of them selues.
In this wise shee shall make election and
choise of that whiche she ought to keepe si-
lent setting a lawe to her self, to doe the one
and eschue the other, for she ought to know
that the vse of the tounge is to be vsed sober-
ly and discretly, for to that ende nature, that
wise woorkewoman ordained the tounge to
bee inclosed as with a hedge within twoo
rowes of teeth, where contrarie shee hath
least

of Modestie.

least our eares open, the one to be readie to heare, and the other slowe to speake, there bee manie excellent examples to bee noted and worthie to be printed in the memorie of euery man and woman, out of manie ancient woorkes, but among the rest out of Erasmus his golden booke, the whiche he hath least written full of the vices and vertue of the young, there bee manie to bee taken, and therefore hauing cited the booke by name, I doubt not but our Matrone will cause our Maiden to reade it on hope whereof I leaue to rehearse the wordes in this volume. Touchyng her apparell that I am willing to teache and instructe, seeyng that the same is one of those thinges whiche are named indifferent and for so muche as vsonely makes it to seme diuersly good and bad. I wish her not to be enuious at others, neither she by her pompos attire, or ouer riche ornamentes, to giue other cause to enuie her, and her self to bee thought arrogant and ambitious, for it is no lesse dangerous to bee enuied, then it is to bee enuious. But to bee alwaies modestly arraied. Now because it hath bin saied before, that she should

D. iij. carefully

The Mirrour

carefully eschewe the companie of acquaintance, especially and before all that of Ritchen Haides, and light gosses, I thinke it good here to counsaile her againe, to vse her in suche sorte, as in her countenance and behauour, that it appeare not any, to procede of a proude or arrogant harte, but lette her entermeele in their offices and affaires, with a modest grauitie, garnished with pleasant and milde humilitie, alwaies bearyng in minde, how much the conuersatio of suche rascals as are more ready too speake that whiche thei ought not, then too harken to that whiche thei ought, is greatly to bee feared, thei beyng euermore accustomed to bee more busie in the repprouyng others fautes, then readie to amende their owne. Besides all this, I would wishe our well adorneed Maiden to bee freendly and affable, so nere as she can vnto all, in peeldyng honour and reuerence to the good, to obtayne their loue and good likyng, and not to disdain, or reiecte the euill, to incurre their hate. Also I must giue remembrance to eschewe one faulte that is dangerous, vnseemely, and more peculiar in yong age, then

of Modestie.

then in any other, the whiche because it couereth it self as it were, vnder the couerture of a suche nere vertue, as is bothe laudable, and a goodlie ornamente, is difficile of the moste parte to be auoided, and it consisteth onely in an vnseemely and foolish shamefastnesse, the whiche ostentymes passyng vnder the habite of Custome and Nature, doeth continue possessiō in ripe yeres, with occasion of greate repproofe. For truly as too much boldnesse (beeyng a thynge more conueniente for those that to repproue vice, vse the partes of diuers personages in Comedies and Tragedies, then for a modeste or milde Maiden) is to bee shunned and eschewed, as a fault infamous: So to the contrary, too much fearfulness or shamefastnesse where it is needelesse, is a pointe of greate follie, fitter for babes to vse, then suche a one as I wishe our Maiden to bee, that delighteth to decke her minde by this *Mirrhor*, therefore restrainynge these twoo extremities, if any commit offēce proper to yong age, let thē be shamefast, onely in acknowledging their fault and not otherwise, and so not beeyng obstinate in denyng, thei

D.iiij. shall

The Mirrhor

shall shewe greate signe of amendemente. And sure there can not bee a greater chasticemente, then the same that suche a one shall conceite. Likewise where it behoueth her to shewe her verrue, she shall bee readie but not to bolde, and by a sodaine blushyng, whiche immediatly will overspread her lillie cheekes with roseat red, she shall shewe that she beareth in her breaste a reuerente harte, farre separated from infamous and reprochfull shame. In suche wise I saie, she shall with a cherefull countenaunce, and a well tempered grauitie, castyng her eyes to the yearth, shewe of her self that whiche neuerthelesse, although she knowes it will redounde to her praise and commendation, she would willingly dissemble and saie not to care for. With this commendable confidence, when it behoues her through request to recite any Psalmes, or other Spirituall song, or goodlie sentence, she shall set her self forthe to doe it with a milde refusall, yet altogether void of vndecent affectyng, which thyng the moste parte of people can hardly eschewe, and yet her prudente Matrone, to the ende that our Maiden maie bee still in
doubte

of Modestie.

doubte of this affectyng, shall holde her in
suspecte of her refuse. Of whiche thyng in
my iudgement, there nede no other aduise-
ment then thesame whiche other haue wyte-
ten. Among the *Lacedemonians* beeyng o-
therwise, meyne vertuous and of a seuer
discipline, vncorrupted in all other laudable
Customes. This vice haue been noted and
marked, and that onely in *Aristotle* cheef-
ly, who in disdaining sumptuous apparell,
sought ambiciously therby to purchase fame
and renoume of magnanimitie, and so in
that disdaining, he shewed hymself to bee
proude and arrogant. Which thyng *Pla-
to* wittely reproveth in *Diogenes*, who whi-
les that by an importunate seueritie, he did
treade vnder his feete the Couerlettes that
he sawe lying vppon *Plato* his bedde, farre
more riche and costly then it seemed to hym
conueniente for a philosopher, saied that he
trode vnder his feete, the proude and ambitio
of *Plato*. But *Plato* verie readily and with
greate modestie answered and saied, O
Diogenes, thou treadest vppon my pride,
with a farre more hautie and loftie pride
then myne is. So that many oft tymes by
D.v. reprovynge

The Mirror

reprouyng glorie, doe seeke it. The whiche as it ought not to bee desired viciously, so ought it not to be refused with too great an opinion of vertue. Because that in vertuous woorkes, extremities be alwaies vicious. Thei doe truely dislike that doe truely possesse this vertue, other wise thei are not without affectyng, although at the firste shewe it seemeth otherwise. And therefore let our Maiden learne to dislike those thinges with iudgemente whiche shee ought not to like, or if she ought to like, yet at the least to make little shewe thereof, and that not with trauell but with amilde and courteous countenance. And hauyng oportunitie to doe anie thing by whiche anie praies or commendacion is to be wonne, she shall neither dislike it, nor like it, more it beho- ueth her, for from thence it will spring that she making others to beleue that she by denyng that for commendacion, whiche others doe attribute vnto her, shee will bee thought to deceiue and merite muche more. Now as touchyng Feastes and iustices I would not wishe our Maiden, or at least our Patrone to suffer our Maiden in her
tender

of Modestie.


tender peeres to frequent or haunt theim,
by reason that by the same it happens too
manie as it happened to *Atalanta*, whose
neare obtayned victorie was hindered by
the glistering shoue of three golden balles
whiche she staied to gather vp, whiles her
aduersarie, ouer ranne her and wanne the
Garlande, whiche otherwise she her self had
gained. Harde it is to saie how much moze
efficacie the apparence of euill deedes, hath
in the hartes and mindes of youth, then the
same of laudable examples shoven a farre
of. And therefore to the ende that in so gal-
lant a race oure Maiden maie not see anie
thing to hinder or staie her atchiuing to the
ende. Let her leaue the haunt of feastes and
banketes and companie of light huswiues,
and only settle her minde to take recreation
and pleasure in walking the Gardens and
pleasaunt Orchardees at conuenient tyme
and dewe leisure. But let see, whether am
I gone, trust me the greate desire that I
haue to adorne and deacke oure Maiden, or
better to saie to ripen suche vertues as are
beginning to budde in her, hath transported
me beyonde my marke, muche like to him,
that

The Mirrhor

that walking by the waie, beyng in deepe
consideration with him self touchyng his
vrgent affaires, and forgetting him self
doeth often passe the place that he appoin-
ted to goe vnto. So I at this instaunt see
my self strayed beyonde the limittes that I
had set to wright of this matter, therefore
makyng an ende, I praie God who onely
can doe muche more then anie counsell or
humaine pollecie maie imagine, so to guide
the mundes of all Mothers Patrones and
Maidens, as they maie farre excell in their
liues the order that I haue sett downe
in these leaues, and then no doubt
but after this life, they shall
in the life to come haue
fruition of heauen-
lie felicitie.

Finis .p. Thomas Salter.

Ne ç a ne la.



A pretie pithie Dialogue
betwene Mercurie, & Ver-
tue. Made by T. S.

Mercurie.



VE Goddesse Vertue hath
praised me by her Letters, to
make my presente repaire
vnto her: whereto I will yn-
ly accorde, onely to vnder-
stande her pleasure, that ended, I muste
make speedie retourne toward *Impiety*.

Vertue.

Haile heauenly *Mercurie*, *Vertue* salu-
teth thee, and yeeldeth moste hartie than-
kes, in that thou vouchsafest to come vnto
me, whereby I maie bee perswaded that I
am not yet forsaken of all the gods.

Mercurie.

I partely vnderstande your meanyng,
wherefore bee bryef good *Vertue*, and saie
thy minde, for I am commaunded by *Impi-
ety*, not to be long absent from hym.

Vertue.

Why is it not lawfull then for me, nei-
ther

A Dialogue.

ther maie I be permitted to make my complaints (onely to the Ambassadors of the gods) to shewe the extremitie of my calamitie and oppression: Who shall I haue to bee reuengers of my cause and iniuries, if libertie and facultie bee denied me, to haue accesse vnto *Iupiter*, onely I saie vnto thee *Mercurie*, whom I haue allwaies accompted of, as my brother, and as suche a one haue honoured and reuerenced thee; Oh I moste miserable! to what place shall I flie: To whom shall I haue recourse? Of whom els, or in what place shall I from henceforth aske succour, helpe, and comforte? Cruely beeyng so poozely apparelled as I am, and euill intreated bothe of gods and men; and in this wise disdained and abandoned, euen almoste to my beeyng cherished, or imbrased of none, it were farre better for me to bee a blocke, then a goddesse.

Mercurie.

Tell *Vertue*, declare bryefly thy cause of calamitie, whiles I am attentue and inclined to heare thee.

Vertue.

Alas, seest thou not how naked I am,
miserably

A Dialogue.

miserably caste doune, and well nere hono-
red, or esteemed of none : Whiche euill hap
and inconuenience is happened vnto me,
by the Boldnesse ; Impietie , and Iniurie
wrought against me by the proude, and ar-
rogante goddessse *Fortune* , I will tell thee
Mercurie , as I was extolled and lifted vp
in greate honour and reputation in the *E-*
lizian feedes among the excellent, modest,
and famous personages *Socrates* , *Plato* ,
Demostenes , *Cicero* , *Archimedes* , *Policles*
and many other suche like spirites deuine,
the whiche durynge their life time did aboue
all thynges , religiously loue and honour
me, and as also in those places so pleasaunte
and delectable , many famous , valiaunte,
and triumphaunte *Kynges* , *Princes* , and
worthies of sonderie Countries, by multi-
tudes come runnyng to imbrace me , and
peelde me all kinde of honour and duetifull
salutation , beholde there came towarde
me in greate haste, that impudent and iso-
lent goddessse *Fortune* , my capitall and per-
petuall enemie, who garded and incompas-
sed with greate companies of armed men,
no lesse filled with boastyng bragges , and
swolne

A Dialogue.

swolne with pride, then readie to burst
with greefe, enuie, and dispiight (to see me
so honoured) aduansed her self to displace
me, crying a farre of moste arrogantly and
furiously in this maner: Why howe nowe
Mistresse many better, Ladie of little, and
Regente of right naught, is there no reue-
rence to bee showen, neither knowe you so
muche your maners, as to giue place too
your betters? To speake a truche, I no-
thyng moued in deede at her commyng,
neither did I, or any of my companie passe
for her, wherefore she proceeded forth, and
proudely saied, why gentlewoman will you
not sturre? Is this the humilitie you shewe
to the high presence of gods? Is this the re-
uerence and honour thou yeeldest vnto the,
thou presumptuous Callott that thou art?
Credite me *Mercurie*, I was greatly
greeued with so undeserued an Iniurie,
wherefore somewhat moued in mynde, I
thus aunsweret; why proude goddesse, it is
not all thy loftie wordes, neither the power
thou boastest of, that can make me either
an abiect, or naught worthe. Besides I am
not mynded (how bee it that we are bounde
to

A Dialogue.

to bowe to our superiours) to bowe or bend
unto thee, least I should runne thereby into
dishonour and infamie.

This shorte and sharpe answer was to be-
ren Fortune, that furiously inflamed (with-
out other occasion giuen) the forthwith step-
ped forward, and as one enraged ran violen-
tly upon me, breathyng against me, a thou-
sande sunderie injuries and spightfull re-
proothes, whiche I here passe over, with the
contumelious and shawefull woordes, that
she vomited out at her firste commyng, to
the preiudice of myne honour. Wherefore,
Plato heeryng moued by her insolencie, be-
ganne contrary to the yearthly goddesses
faulie to dispute, and alledge many thinges
intreatyng of the duetie of superiours, what
they ought to bee in their vocations, and ad-
ministrations. But she impaciente at suche
demonstration, to breake of his talke, so-
dainly saied with a loude voice: Oh a voide,
a voide from before my face and presence
this bolde prattler, for it is not appertinent
for seruantes, to entermeddle with the e-
state of superiours. Cicero also greened at
the wrong doen unto me, beganne to mini-

C. I.

Her

A Dialogue.

After many examples, tending to the perfection of Kyniges, Princes, and Magistrates, how they ought to administrate Justice, helpe the poore people, and in all thinges shewe them selues maintainers of honor and vertue. But (alas) at the same time also out of a cōpanie of armed men Marke Anthonie stepped forth, armed to the advantage, and with a crewell stroke of his Smiter hurt Cicero in the face. Whiche seeing all my frendes beyng astomied fearing a farther euill saued them selues by flight, because being vnarmed they supposed them selues to weake to withstande so greate a noimber armed and weaponed, and whiche were exercised warrellike in spoiles, rapes, and murders. I being then miserably forsaken and least of all my frendes, those vnkinde and cruell Warriours tooke mee and tore of my garmentes pittoussly, and finallye hauing cast me into a Ryuer harde by all beuird with myddes, they with greate ioye, triumphing for such victorie, ouer me went their wales singyng, shewtyng, and dauncyng. Whereof to certifie *Iupiter* and declare vnto him euery thing as it passed, as
sone

A Dialogue.

Same as I had leislure I came hether . It is
now a Doneth and moze since that I haue
euerie daie staied to bee let in at the gate,
prayng the residue of Gods at their com-
myng forth and gohng in, to be mine aiders.
But alas they euer moze fed me with excu-
ses . For either they saie they are busied a-
bout the making of Cowcombers , and
Gourdes to spring in their time and season,
or else to painte and giue gallant gaie win-
ges to Bees and Butterflies . Alas what
shoulde I saie will they alwaies be busied a-
bout suche needelesse businesse ? and neuer
eerie tyme and lesure to pferre my sute?
But shall I euer remaine shut out from a-
monge them , like one disbayned and con-
tempned ? Helas it is long since gardeners
tooke care and charge ouer Cowcombers,
fearing least by default of waterynge they
would wether and drye vp, and yet not with-
standing no one of the Gods, or men, haue
anie care or remembraunce of me and mine
affaires : Wherefore deare *Mercurie* a-
gaine, I mosse hartelie praye , intreate,
and beseeche thee (beyng trouchman and he-
rault to the Gods , to take this my iust and
E.is. pitifull

A Dialogue.

pitiefull cause in charge I come to thee for refuge, and humbly vnto thee I complaine as to hym in whome my trust and hope is, beseeching that thou wilt take suche order, that whiles I am uncharitably forsaken and separated from the Gods, I be not also had in derision and ignomie amonge men, for if I should it woulde bee a greate dishonour, shame, and slander to thein, to see me who ought to be a chief among them, so little regarded and sinallie accounted of,

Mercurie.

Helas *Vertue* I haue harde of all thy inconuenience but so it is, that I can no wayes peeelde thee remedie, for whiche I am hartely sorie considering the auntient and neare amytie betwene vs, for hereof I aduertise thee, thou hast taken in hand to hard and difficile a thing to preuaile against *Fortune*, seying that *Iupiter* him self (seasing to speake of the other Gods) how be it that he knowes him self greatly bounde vnto thee for manie receiued benyfittes, yet hath he not *Fortune* onely in more honnour and reuerence then thee, but he also feareth her force and puissance. For it is she that helpt
the

A Dialogue.

the Gods to mount vp to the heauens, and when it pleaseth her by her force, she againe can cast them doune, therefore deare *Vertue* if thou be wise and wilt be ruled by good counsell, withdrawe thy self from hence, and goe kepe companie with the simple and base Gods, and there as one vnknown doe remaine vntil the hate and wrath conceiued by *Fortune* against thee be quench't.

Vertue.

Ah then I see how it will ensue. I muste nedes retourne and hide my self for euer as one disdained and relected of all.

Mercurie.

Vertue Adiew.

Finis q T.S.

